

The importance of community engagement in learning to teach

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Whakatauki

Ahakoā he iti, he pounamu

Although it is small, it is greenstone



Starting points

‘Good’ practice for teaching and teacher preparation that is responsive to diverse learners is negotiated in context – socially and culturally grounded; in political and policy contexts

Aotearoa New Zealand

- Treaty-based, bi-cultural partnership (Crown & Māori) and indigenous rights
- Aspirations of Māori for educational success as Māori
- MOE focus on “priority learners” (Māori, Pasifika, student with special educational needs, children from lower-socioeconomic communities, and those who speak English as an additional language)
- MOE drive to prompt a ‘step change’ in the system through enhancing teacher quality—Exemplary ITE Initiative begun in 2012

Masters of Teaching and Learning

To prepare teacher graduates who are critical pedagogues, action competent and culturally responsive, enabling them to be innovative, adaptable and resilient in supporting and enhancing the diverse learning strengths of each of their students.

- Sense of agency and responsibility for learners
- Strong sense of self-awareness
- Engage in ongoing inquiry & critical engagement with “problems of practice”
- Hold deep understanding of the socio-cultural context of students’ lives

A BRAIDED RIVERS APPROACH

(Macfarlane et al, 2011)



Western Stream



Te Ao Māori Stream

**Programme Design & Evidence of
Equity Outcomes**

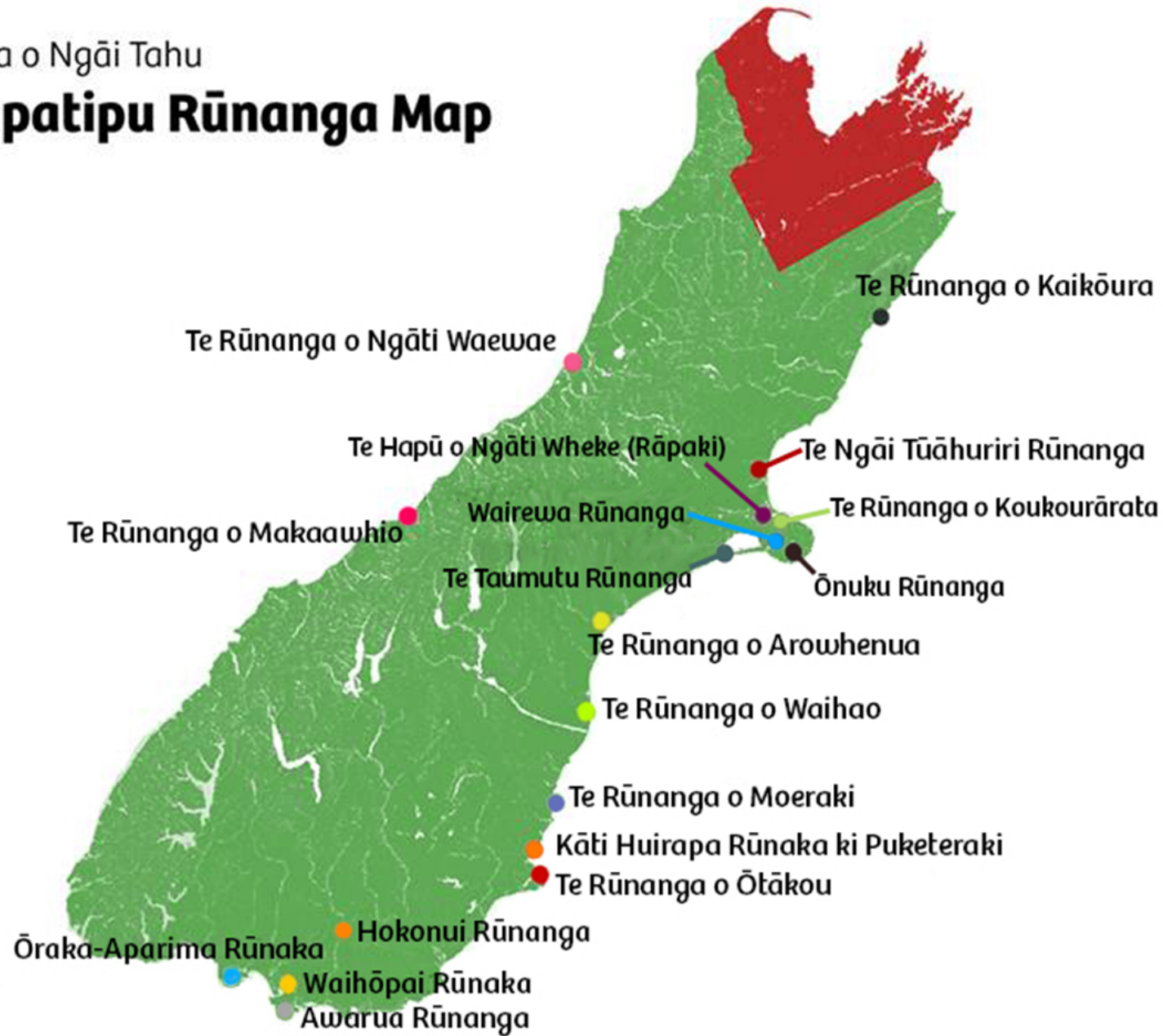


Ngāi Tahu

- *Past, Present and Future*

Te Rūnanga o Ngāi Tahu

Ngā Papatipu Rūnanga Map



Te Rūnanga o NGĀI TAHU

Underlying principles for Ngāi Tahu Rūnanga advisory group

- “Nothing about us without us”
- We want to be there at the conceptual stage not as an add on at the end- a tick box exercise
- We want to see us reflected in everything = the sign of a true partnership (Ka Hikitia 2013-17)
- That means vision and values, curriculum, buildings, environment and the professional development



Community Engagement: A Braiding Together

Ngāi Tahu Rūnanga Advisory Group

- Supporting co-development of adaptive expertise
- Supporting co-construction of new knowledge and practices
- Distinctive characteristics
 - Collaboration (*whakawhānaungatanga*)
 - Reciprocity and reciprocal learning relationships (*ako*)

Place-based Experiences: Foregrounding Māori cultural knowledge



Candidates' Learning & Reflections

“Tamariki Day, Noho Marae, and Lake Ellesmere...these experiences helped to fuse the group and create relationships with our lecturer...the real life infusion of Māori epistemologies”

- Deepened their own sense of socio-cultural identity
- Offered insight into intergenerational learning-teaching and concept of Ako
- Experienced the relationship between language, context and knowledge/learning, including how it creates affordances and opportunities
- Challenged their assumptions and stereotypes
- They expressed feelings of belonging, and understanding how it feels to be included
- Enabled them to link experiences to theories from the course

“To know is one thing, but to feel is to believe.”

Poutama

1. (noun) the stepped pattern of *tukutuku* panels and woven mats, symbolising genealogies and also the various levels of learning and intellectual achievement. Some say they represent the steps which Tāne-o-te-wānanga ascended to the topmost realm in his quest for superior knowledge and religion.

Source: maoridictionary.co.nz



Source: Christchurch City Libraries

Te Poutama: Ngā Pou te Ako elements

Four core values

Reflect the MTChgLn programme vision of highly effective teachers

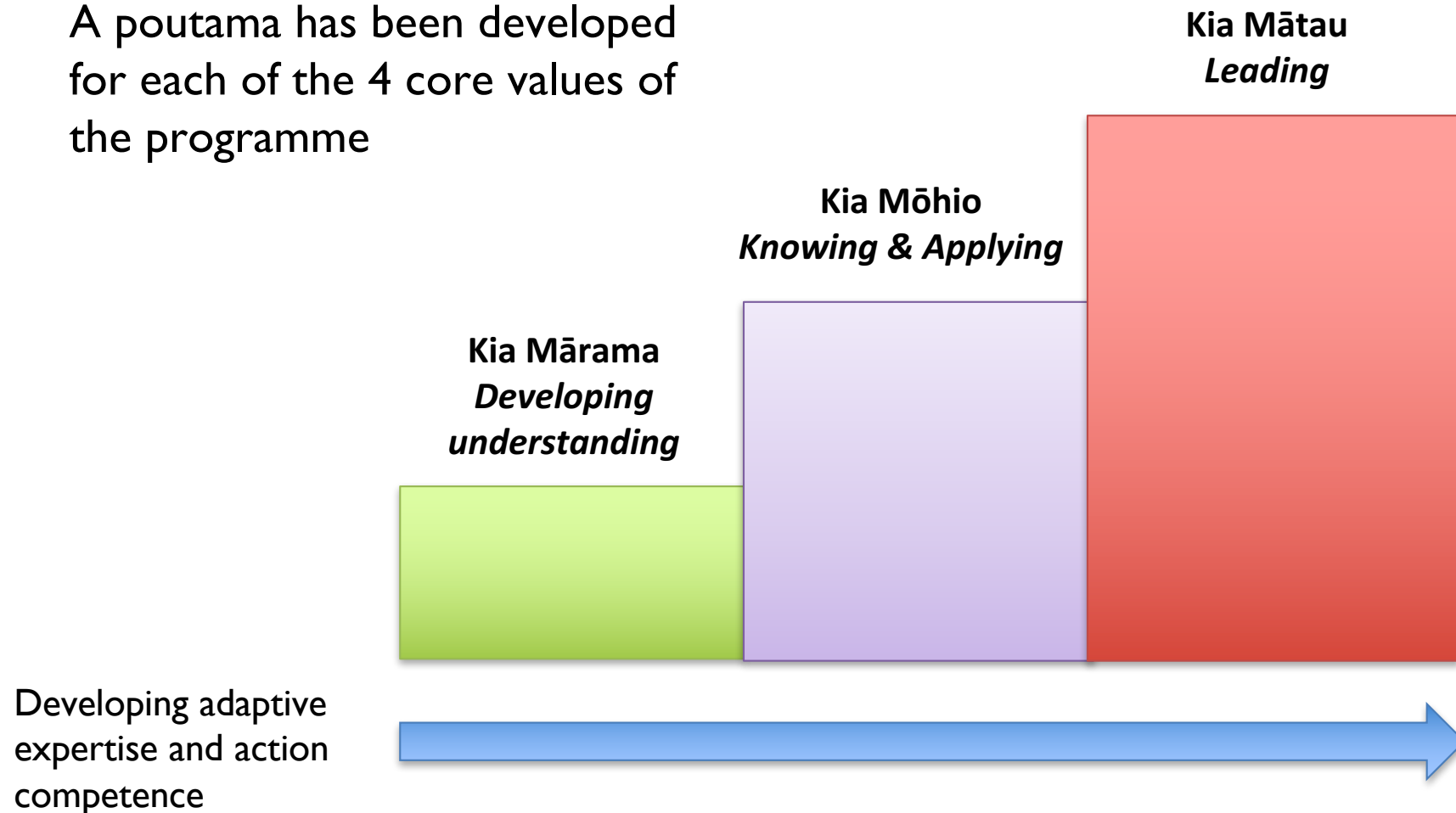
- **intellectual rigour and scholarship**
- **leadership of learning**
- **commitment to inclusiveness and equity**
- **collaboration and partnership**

Cultural values

- **Manaakitanga** (caring values)
- **Whānaungatanga** (relationships)
- **Ako** (reciprocal teaching and learning)
- **Wānanga** (problem solving & communication)
- **Tangata whenuatanga** (place-base)
- **Whakapiringatanga** (managing for learning)
- **Kotahitanga** (working together)
- **Mana motuhake** (high expectations)
- **Rangatiratanga** (respecting and valuing culture)

Steps to knowledge

A poutama has been developed
for each of the 4 core values of
the programme



Te Mana Taurite: Commitment to Inclusiveness and Equity



Using Ngā Pou te Ako

- Synthesising structure
- Shared understanding of pre-service teacher learning and development
 - Culturally encompassing framework (cultural elements)
 - Developed in partnership with Ngāi Tahu Educational Advisory Group
 - Supports development of adaptive expertise
 - Supports development of action competence
- Identifying pre-service teacher growth, in a cultural framework
 - Reference point for pre-service teachers, teacher mentors, university mentors
 - Foundation for professional inquiry, reflection and goal setting
 - Foundation for reporting initial teacher competence (PP reports) – with GTS

Growth opportunities and challenges – initial findings

Inclusiveness and Equity - Practice evidence

Explicit evidence of growth in relation to cultural elements

Rangatiratanga: Developing and applying understanding of practice that is culturally inclusive

16/23 showed movement up 1 or 2 steps

Tangata Whenuatanga: Provides contexts for learning where the identity, language and culture of ākonga and their whānau are affirmed

18/23 showed movement up 1 or 2 steps

Wānanga: Supporting learning through shared communication with ākonga, whānau, iwi and the community

17/23 showed movement up 1 or 2 steps

Initial teacher presentations

Growth revealed in comments that reflect cultural values in poutama

Rangatiratanga: Developing and applying understanding of practice that is culturally inclusive

Sharing mihi

Names and greetings – “small gestures”

Respectful relationships/don’t cause shame

Tangata Whenuatanga: Provides contexts for learning where the identity, language and culture of ākonga and their whānau are affirmed

Embracing diversity/Know your learners

Valuing different knowledges/Guided by learners/Incorporating students’ history and experience – easy to say, hard to do

Affirming/Empowering/Growth mentality

Social and emotional needs

Wānanga: Supporting learning through shared communication with ākonga, whānau, iwi and the community

Ethic of care/“genuine care”

Sharing who you are/teachers seen as people

Initial teacher voices

Initially I thought that every learner should be treated the same regardless of their ethnicity or other diversities, because that's what I thought inclusion was, but now I'm aware of how important it is to actually see and act on the diversities. Each learner brings their own funds of knowledge into the classroom and it's so important that we don't ignore that. So my teaching strategies now take into account all the strengths and the learning needs of each learner.

Primary initial teacher

It's about incorporating their history into the class and building those positive relationships... So for example we had this class and we had quite a few priority learners in this class and in one lesson I introduced a pūrākau [legend] and in choosing this pūrākau I made sure this pūrākau was going to relate to them and that it related to the origins of Ngāi Tahu which is where one particular boy's iwi was and just the turnaround in the engagement that we saw in this class was amazing. He was the kind of boy that would sit at the back and just talk the whole time and not really engage and then he was answering questions he was telling things from his perspective and how he felt.

Secondary initial teacher

Acknowledgements

We acknowledge the Ngāi Tahu Educational Advisory Group for the MTchgLn programme and colleagues in the UC College of Education who are part of the MTchgLn development team.

The programme development has been a collaborative effort, and the structures developed for the operationalisation of the broad goal to prepare adaptive and action competent pre-service teachers reflects the knowledge and wisdom of the group.

***Mā te whakaaro nui e hanga te whare;
mā te mātauranga e whakaū***

Big ideas create the house; knowledge maintains it